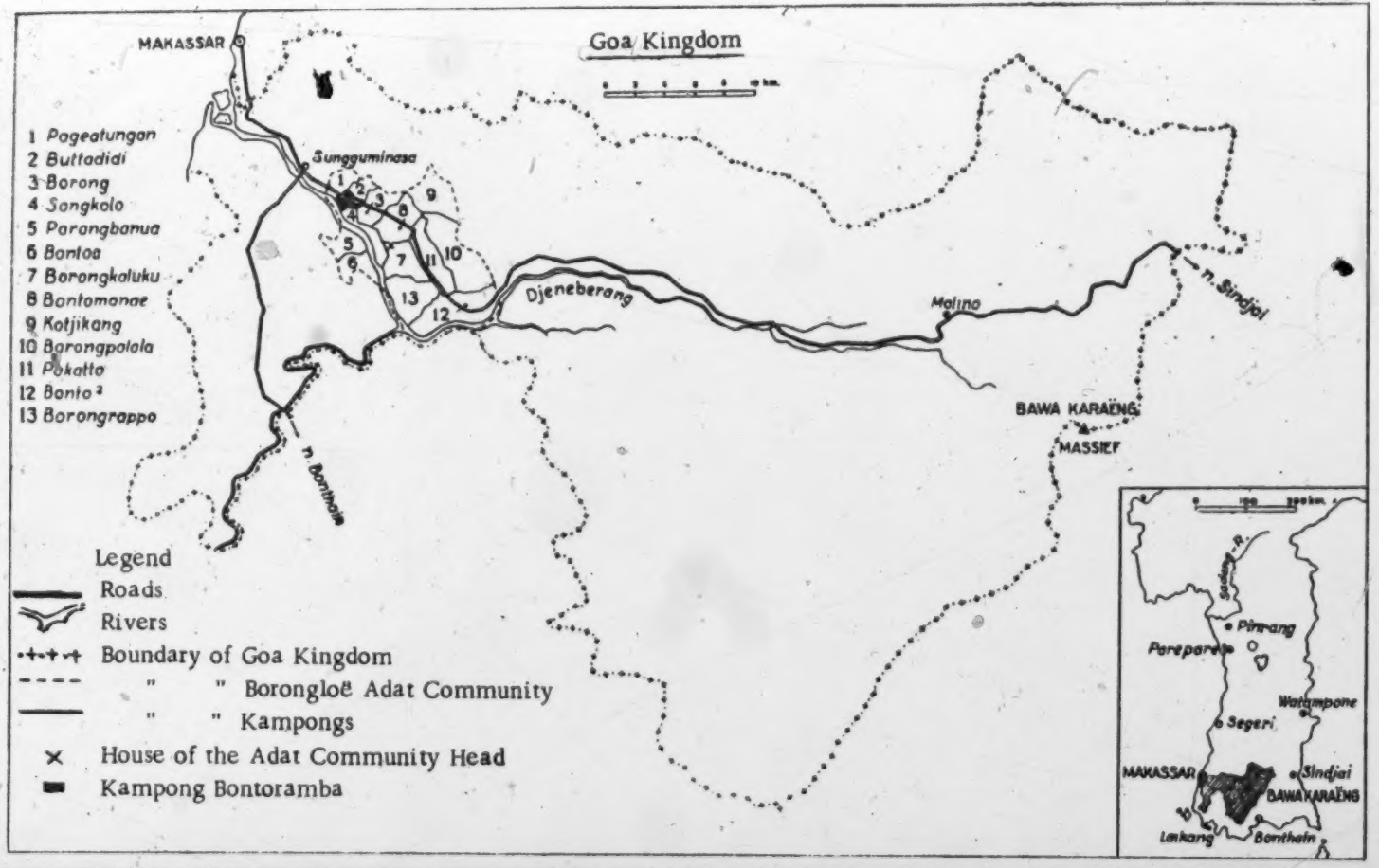
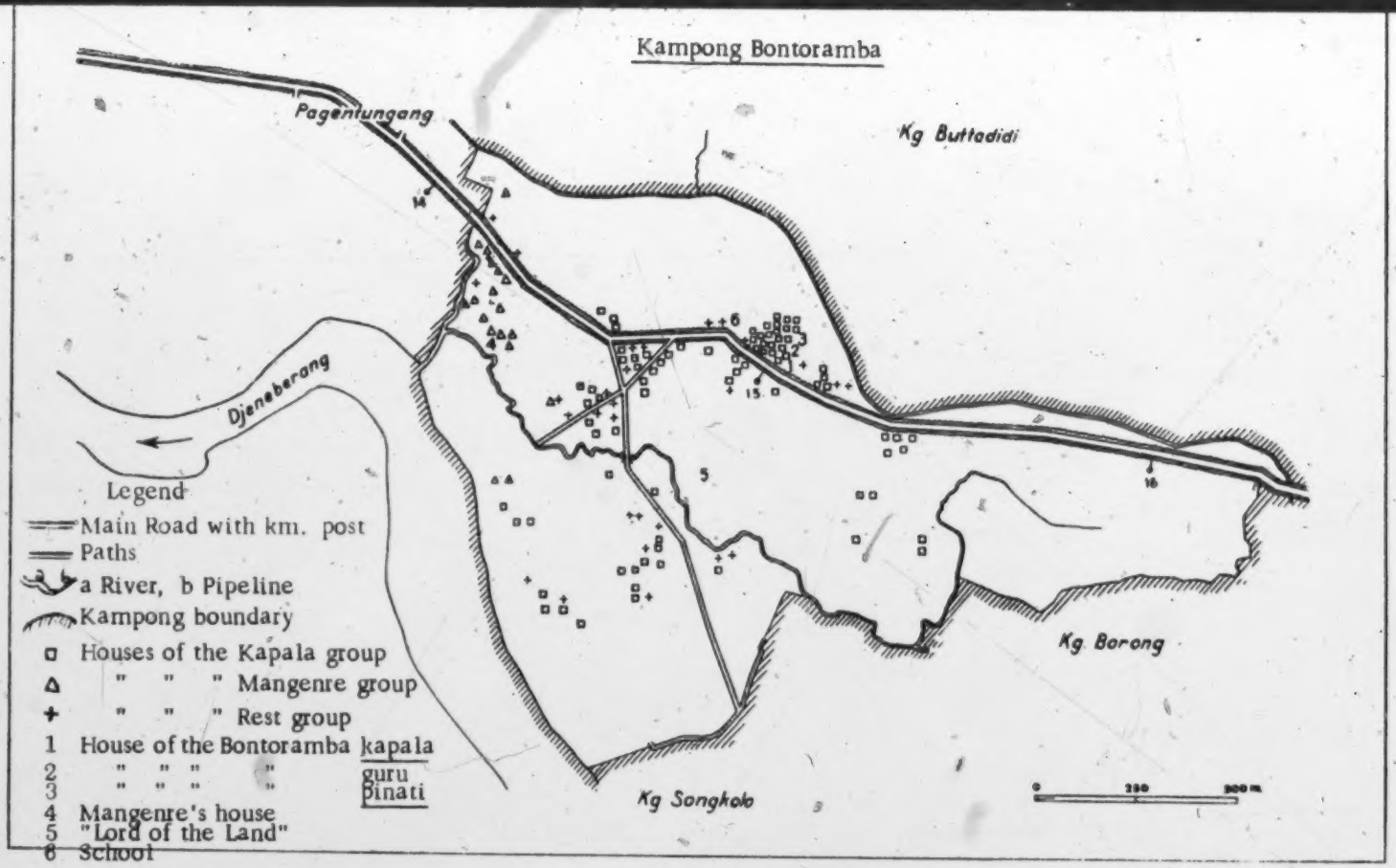


1:Chabot--vi E-5 (1940-1949) 1950 OG6 Makassar OG6



1:Chabot-Vii E-5 (1940-1949) 1950 OG6 Makassar OG6

102 361 49

Now regarding the kampong itself: the name of the kampong is Bukaka and it is located in the wanua Tanette Riattang, which is under the Sulewatang Tanette Riattang. The Sulewatang Tanette Riattang lives in Watampone. He is different from the Aru Tanette Riattang, who has no wanua, but who is one of the central seven princes. The head of the kampong has the title Mado Bukaka. He is a fine fellow and seems like a better character than most of the bangsawan. His father and his father's father and so on back have headed the kampong for countless generations. He is not a noble, says the Sulewatang. The Sulewatang also says that his ramp is not "genuine". Council is held in neither kampong nor wanua. If there are legal proceedings in the kampong the Kepala kampong may call in a notable or two to help. If there is a legal case in the wanua, the Sulewatang Tanette Riattang will call in maybe three or four (never all) Kepala kampongs to help. If there is really a big legal case it goes to the Hadat Tinggi in Watampone. There are [illegible] Kepala kampongs in the wanua. In most of the kampongs there are several smaller kampongs (two, three, or more) somewhat like hamlets. The Sulewatang used the term lingkungan [circle].

361 622 632 623 632 692 621 632

The next day we got down to the work involving a rough map and a ground plan. The kampong abuts on Watampone, indeed it is actually a continuation of it. Thus one side of the market street is Watampone and the other is the kampong. There are several stores on the kampong side. I asked if the Chinese there would say that they were living in the kampong. The answer was no, but that they would say they lived in Watampone. Thus it is a kind of false border. Also, the big, beautiful, new mosque of Watampone is within the kampong borders. But the kampong is evidently not too important and Watampone is in the same wanua, that is, in wanua Tanette Riattang. The kampong itself is the western-most of the kampongs in this wanua, and the western border goes along with the eastern border of wanua Palaka (kampong Tjabalu). On the north is wanua Awampone (kampong Tjelapa). On the east is another kampong, Ta, of wanua Tanette Riattang. And, of course, Watampone is to the south. As one enters the kampong of Bukaka coming from the main center of Watampone, one goes along the main street for four kilometers from south to north, from the Watampone border to Tjelapa. On entering Bukaka one sees the great mosque and the large house of an Arab, both structures being white and blue, an ironic combination. It is a great misfortune that Mohammedanism got in here. From the main road (the Kepala kampong's house is not far from the Watampone border) to

126 621 632 101 131 102

621 the border of wanua Palaka, kampong Tjabalu on the west,
it is four kilometers also. This western part is thus a
632 square. On the east side of the road, along the Watampone
101 border, it is only six hundred meters along the street to
131 the Ta border. But then the east border sweeps eastward in
●102 a long curve so that on the northern side along the border of
Tjelapa, the northern border runs two kilometers from the
main road. (See rough map, page 46, field notes)[P. 266 here]

871 There are two schools in Bukaka, one a religious school
435 and the other a village school. They are near the Watampone
556 border on the main road, or just off it. There are also ten
private Koran schools. There are about six hundred hadjis
here. I met one, a smug young man. And I teased him about
being one of the few rich men in town, but he said that it was
perhaps, if the family resources were pooled, six thousand
guilders. He remarked that ten thousand guilders was really
a great fortune here. Incidentally, the Sulewatang said that
the high figures given for the old days were somewhat off.
Prices were overvalued.

131 In the wanua, running eastward to the sea from Bukaka, are
361 the kampongs Penyula and Ta side by side; then Paopao,
Tibodjong (very small) and Tamaüsing, side by side; then
Toro, Tjelu, Lapobatua, Biru, and Palingorung, all side by
side (the latter two jut out to the south); then Badjoë and Maloi,
side by side (the former on the sea, the latter juts out to the
south); and finally, along the curve of the sea, Rompe. I for-
got to say that these really do not jut out, as Watampone is
also part of the wanua and it is to the south of Bukaka, Ta,
Tamaüsing. Thus the appearance seems to be roughly that
621 of a triangle. Aside from Watampone, each of the fifteen
kampongs has a kepala kampong. And within each of the kam-
pongs there are varying numbers of hamlets. Thus Bukaka
has three, Penyula has one, Ta three, Paopao two, Tibodjong
one, Tamaüsing one, Lapobatua one. I could not get any
information on the other kampongs, but will find out later. The
biggest kampongs, in order, are: Tjelu, Bukaka, Badjoë.
Others are small. Bukaka is the oldest.

368 The big misigit [mesjid, mosque] is used by Bukaka, Ta,
and Watampone. Other kampongs having misigit are: Penyula,
Badjoë, Paopao, Lapobatua, and Palingorung, thus there are
six in all.

632 In Bone, Andi says, there are twenty-one wanua. Seven
505 are ruled by aru, and fourteen by sulewatang. He says, how-
ever, that they are of equal rank. Aside from the aru wanua
there are the Aru Pitu, and this tells the story.

342 Balombaru, August 31, 1949: At eight in the morning I
177 went with Rahim to the village of Balombaru and to the house of Saleh, my assistant. On the outside was a sign saying "Toekang Mas" [goldsmith]. The workshop is located in a space underneath the house. The house is set along the road on its long axis. The upper part is made largely of wood, topped with a corrugated roof. It is green. Rahim said that this is largely of alien style, brought by Makassarese sailors from Singapore. There are three windows at the side, but this is functionally the front, and Rahim said that this was according to custom, that is, there must be three windows.
342 The center part of the house is the main part and in front of
775 this the males must not sleep else the evil spirits of dead,
178 unmarried, adult women will harm them (these are not
764 pontianak). The left window (looking out) is the lesser of the
513 two. Through it, in the old days, a corpse was always removed. This custom is no longer observed, but the old folk think that it should be. The inside of the house is rather spacious and there are plenty of people around. From the plan, however, I see that there are not so many people in each house.

272 We were served thick, black, good coffee, and later cocoa
124 water. I got the biggest cup with a cover. My assistant has done very well, especially with a complete ground plan and census of the village by houses.

632 I started with this census and map. Balombaru is a kam-
624 pong complex (kampong complet) including four kampongs
625 proper. Evidently, in earlier times, these were separate. The Dutch unified them under one kepala kampong. (How well
● 102 things go here with Rahim's help!) In each of the kampongs there is a seriang, that is, a helper of the kepala kampong. Under each of these there is a "division" of kampong police, two to five individuals in each kampong. Balombaru is one of the five kampong complexes in the parasangan Karawisi (which is like the wanua of the Buginese). Thus there are five kepala kampongs under the karaeng. These in order of size are: Djongaya with five kampongs, Karawisi (proper) with four (?) kampongs, Balombaru with four kampongs, Rapotjini with six kampongs, and Gusungdjonga with four kampongs. Thus there are about twenty-three kampongs in all, under five kepala kampongs. The kepala kampongs, they said, were ranked according to the size of their respective kampongs. (See plan on page 47, field notes)[Page 266 here]

368 There are three mosques in parasangan Karawisi. There is a big one in Djongaya, and two others respectively in

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M 102 631
S 102 631

SEE KEY PAGE 269

3. Kennedy E-5 (1949-50) 1953 Celebes Indonesia
Celebes 061 Makassar Dist
Sadang 078

3: Kennedy E-5 (1949-50) 1953 · OB1 Indonesia
Celebes OG1 Makassar OG6
Sadang CG8

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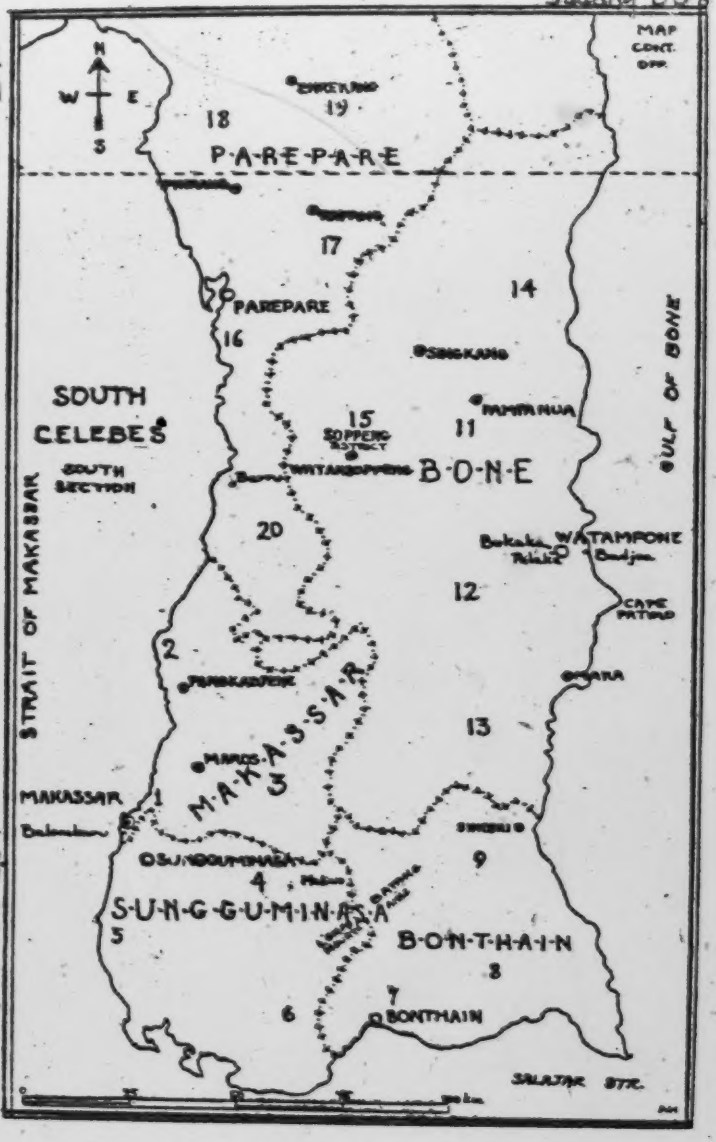

SEE KEY PAGE 269

[BALOMBARU]
[SEE P. 54]
[TRACED FROM RK'S ROUGH FIELD SKETCH, WHICH VARIES CONSIDERABLY FROM ARMY MAP SERVICE SHEET #461 MAKASSAR. A.H.]
BERANG RIVER
KARAWISI
MAROS ROAD
N
RAPOTJINI
DJONGAYA
BALOMBARU
MAKASSAR
LAUT [SEA]
GUSUNGDJONGA
(DELTA KAMPONG)

#102
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361

[FROM PAGE 46 IN ORIGINAL FIELD NOTES MS.]

ROUGH SCHEMATIC PLAN OF BUKAKA (RGHT) AND SURROUNDINGS (LEFT) TRACED FROM RK'S FIELD NOTES. SEE P. 55.]

3: Kennedy E-5 (1949-50) 1953 OBI Indonesia
Makassar OG6

3: Kennedy E-5 (1949-50) OBl Indonesia
Makassar OG6

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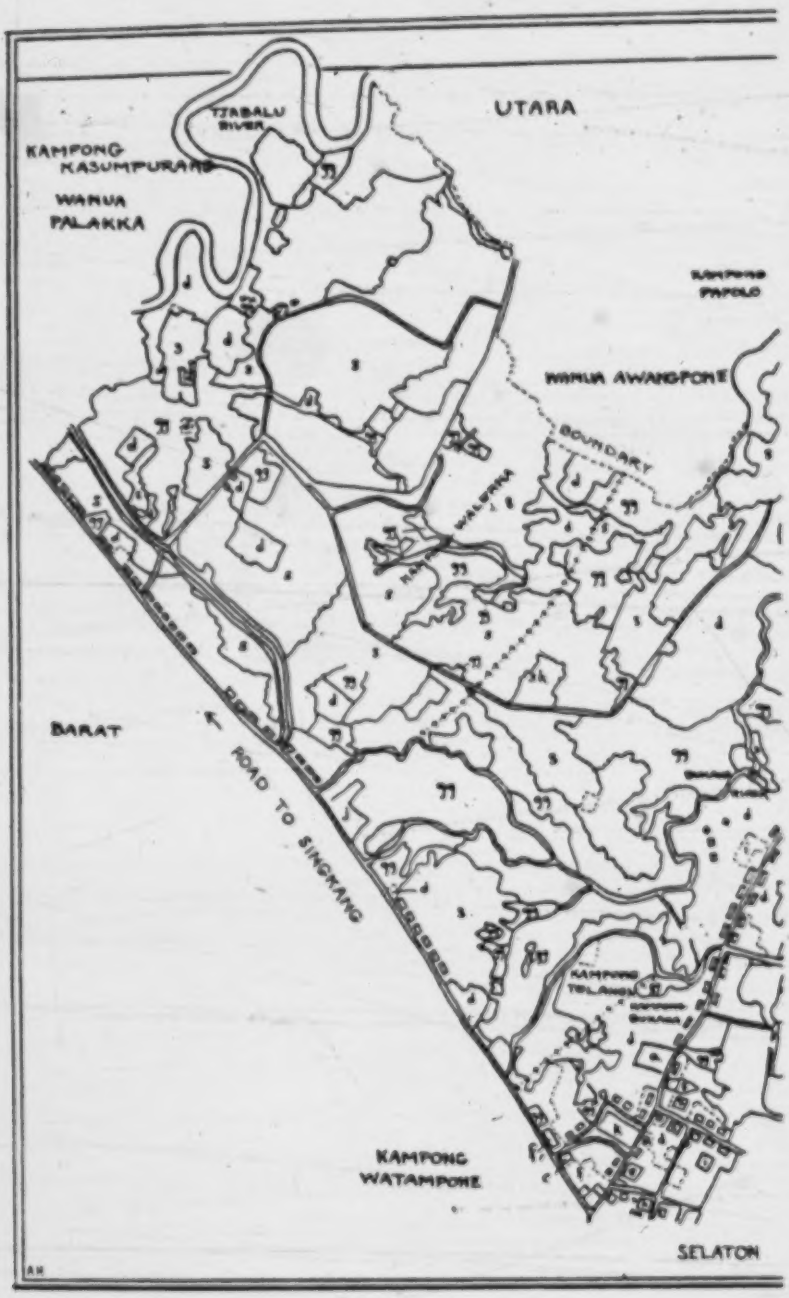

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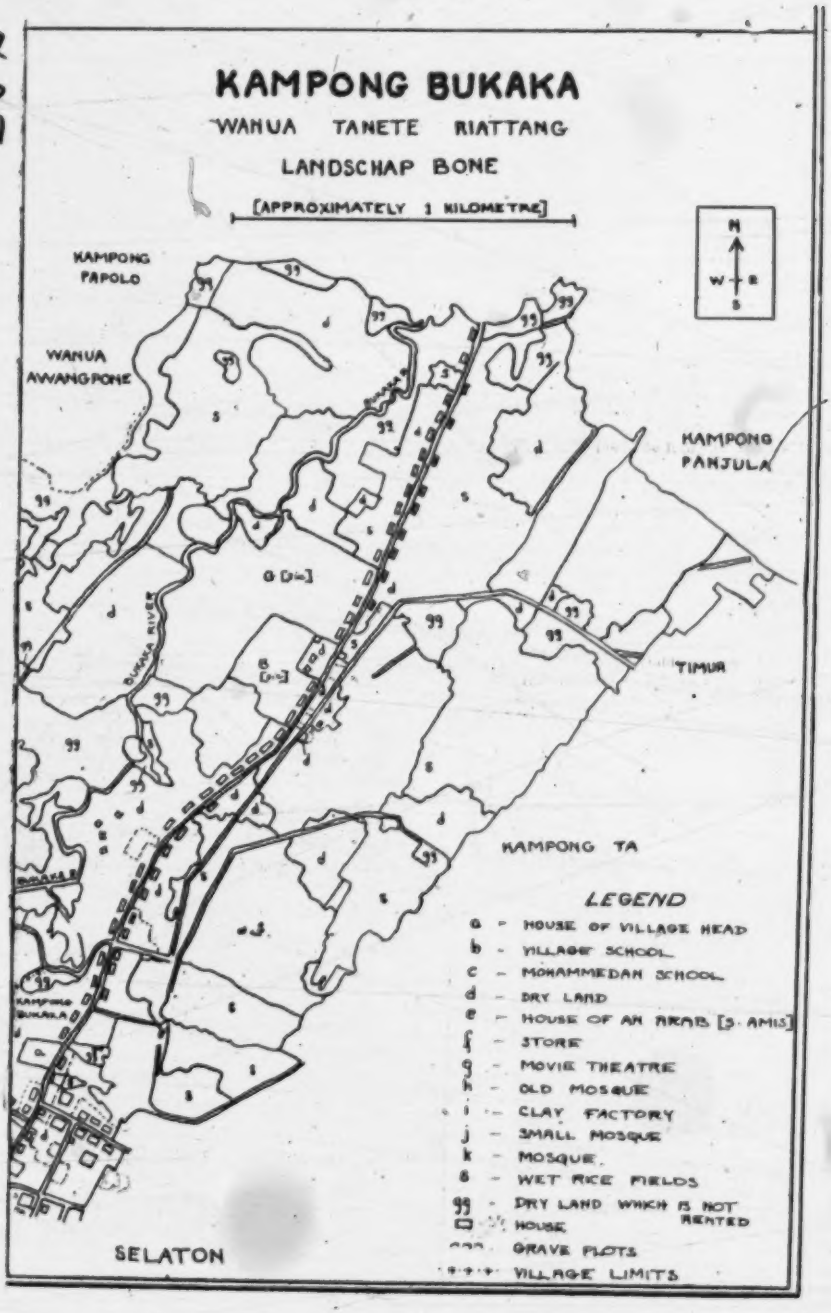
KAMPONG BUKAKA
WANUA TANETE RIATTANG
LANDSCHAP BONE
[APPROXIMATELY 1 KILOMETRE]
N
W
E
S
KAMPONG PAPOLO
WANUA AWANGPONE
KAMPONG PANJULA
TIMUR
KAMPONG TA
SELATON
LEGEND
a - HOUSE OF VILLAGE HEAD
b - VILLAGE SCHOOL
c - MOHAMMEDAN SCHOOL
d - DRY LAND
e - HOUSE OF AN ARAB [3 AMIS]
f - STORE
g - MOVIE THEATRE
h - OLD MOSQUE
i - CLAY FACTORY
j - SMALL MOSQUE
k - MOSQUE
s - WET RICE FIELDS
gg - DRY LAND WHICH IS NOT RENTED
HOUSE
GRAVE PLOTS
VILLAGE LIMITS

3: Kennedy E-5 (1949-50) 1953 OB1 Indonesia OB1
Makassar OG6 Celebes CG1
Sidjing OG8

NOTES ON THE MAPS AND PLANS

M 102 126 S 102 126 I 102 126 C 102 126

The plans on pages 265 and 266 were traced from Kennedy's sketches, and the spelling of place names follows the originals. A few terms he gave in Dutch and Indonesian have been translated. The plan on pages 267-8 was traced from a very large tracing supplied to Kennedy by his informant, and the spelling of place names follows that given by the informant, but here again, some terms have been translated in the course of editing.

A consistant orthography has been difficult, sometimes impossible to follow. In the maps on pages 261-2; and 263-4 the editors have attempted to follow the spelling of the latest gazetteers. In preparing the map of South Celebes itself, much trouble was encountered in locating the correct villages, as mentioned in Kennedy's notes. His spelling was inconsistant, at times differs from both the old, and such new spellings as have been adopted under the Republic of Indonesia, and often the same names are used again and again, even for villages which are quite close together. Some villages do not appear on any maps or lists.

As is the Indonesian custom, u has been substituted for the Dutch oe. In the maps, as in the field notes, j is substituted for y, in accordance with modern usage. A few exceptions have been noted above, where Kennedy's own sketches were traced.

For more precise study, reference may be made to the detailed sheets published by the U.S. Army Map Service, in a scale of 1:125 000. These were made during World War II from Netherlands topographic and hydrographic maps and charts of recent date. Sheets numbered 8, 9, 10, 15, 16, 17, 18, 23, 24, 25, 26, 33, 34, 39, 40, 46, 47, 48, 54, 55, and 56 will be found useful in following Kennedy's work in South Celebes.

On his trip through Borneo, Kennedy lost a container of village maps prepared for him by his assistants in the field. Among the lost were those for South Celebes, except Bukaka, which appears on pages 267-8.

C [631]

Key to Political Divisions of South Celebes (pp. 263-4) [Dutch "Onderafdelingen"; translated "Subdivisions" by U.S. Army Map Service]

1	Makassar	12	Bone	23	Mamudju
2	Pangkadjene	13	South Bone	24	Boven Binurang- en Pituulama-salo
3	Maros	14	Wadjo		
4	Goa	15	Soppeng	25	Palopo
5	Takalar	16	Parepare	26	Rantepao
6	Djeneponto	17	Sidenrang Rapang	27	Makale
7	Bonthain	18	Pinrang	28	Malili
8	Bulukumba	19	Enrekang	29	Kolaka
9	Sindjai	20	Barru	30	Masamba
10	Salajar	21	Madjene		
11	North Bone	22	Balangnipasche en Binuangsche Benedenlanden		